SAD MEMORIALS OF THE Royal Martyr:

OR,

A Parallel betwixt the *Jewes* Murder of *Christ*, and the *English* Murder of KING *Charls* the First:

BEING

A SERMON

Preached on the Solemnity of His *Majestie*'s Martyrdom.

In the Cathedral-Church of *Sarum*, An. Dom. 1669.

By *T. L.* (M. A.) Prebend of the Cathedral Church of *SARUM*.

Τον βασιλέα ὑμῶν σταυρώσω; Jo. 19. 15.

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XUM

THE PREFACE.

Reader,

WHo is there that doth not observe, that Store and abundance is an usual means to depreciate any thing; and that that which is most frequent is generally most slighted; as Common-ways are most trodden and trampled on: so that there is no very great cause to wonder, that Israel *it self should then loath* Manna, *when Manna lay in heaps in the Camp; or that they should grow weary of Angels-food, when Angels-food was their constant dish. And truly, this is as visible in this preaching-Age, wherein (to the discredit of this Nation be it spoken) I know not whether is greater, the industry of the Preachers to convince, or, the industry of the Hearers not to be convinced of their wickedness. And therefore when there is on one hand a plenty to satiate, and, on the other, corrupt humours in the Patients to make that Diet become nauseous; it may be admired what there could be, to invite me to put such a thing as a Sermon, into the sight of the World. I must confess, had there not been some*

other kinde of inducements, beſides the good opinion of that City for whom it was compoſed, and of that Congregation to whom it was preached; I ſhould hardly have inclined to have publiſhed ſo plain and unpoliſhed a Diſcourſe. But this I muſt ſay, that I look on that place as a Society of the greateſt Loyalty and candor in the whole Kingdome, and conſequently (although they have alſo their ſhare in the guilt) that moſt places of this Nation, have much more to anſwer for, and repent of, in relation to the Blood of the Royal Martyr King Charls the Firſt, than they; And I cannot doubt but that the ſame Spirit of God that made thoſe ſo paſſionately reſent this Charge laid on them, may make the Sermon, now it is written, become that to others, that it was to them when it was preached. But one thing it was above all that tempted me to this courſe, and that is, The Hint that I have given of a great and National ſin and infelicity, that hath too generally paſſed without any notice or obſervation; and that is, the unconſcionable careleſneſs or grounds on which the People of this Kingdom triſle away the peace and ſecurity of the Church and State, in popular Elections; ſometimes inconſiderately ſiding with impoſing Landlords, ſometimes as raſhly running with an unwary rabble, to depute inſufficient, and many times ill-principled Perſons to be their Repreſentatives in the great Councel of this Kingdome; from whom what can be expected to come, but deſperate and miſchievous, or at the beſt, crude and immature Counſels. Of what

what consequence this very thing is to our perpetual Peace, or Distractions, I believe no discreet Person can doubt; and I shall amply obtain my desire, if any ingenuous and well affected Person that hath the leasure, shall ever take the hint, and bestow on his Countrey, a just Discourse and state of the cases and obligations that lye on all Persons, and Societies, to make conscience of their proceedings in an Affair of this Importance. For I think, if some course be not taken to awaken the common People, to consider what they ought to do, and to represent unto the present Parliament *in what condition several Corporations stand by means of many disaffected Persons re admission into those Societies, out of which for disloyalty they were within this six or seven Years cast; All the courses that this great and loyal Councel shall take to secure our prosperity will signifie nothing; but that, on the calling of new Councels (which will surely be for the most part answerable to such Mens interests, passions, and Principles) all shall be immediately battered down, and demolished; and within this ten or twenty Years, this Nation must infallibly come into the same state and condition, that it was in,* Anno 1642. *For although they take the same strict and solemn Oaths, and are admitted under the same conditions and subscriptions that other Men are, yet I appeal to all men living that have opportunity to observe their actings, whether they make any conscience at all of vow-breach and perjury; and whether they become not the slie, if not the*

open countenancers of all the factious and seditious Persons in the Nation. Nor do I think that any prudent Man that hath his Eyes abroad with him, can choose but see, how the sottishness and poverty of some places and Persons make them easie to be imposed on, and neither think nor care whom they elect to Parliaments; *and how the faction and purse of others, make them as active and powerful to pervert such Electors. And is not this of a sad consideration, that little Feasts and entertainments, or little fears or brow-beatings, should engage the majority of Burroughs for this or that Person, whatever his principles or qualifications are; and consequently that the foundations of our Laws should be laid on Rundlets of Wine, on Barrels of Ale, or on the humours of discontented Fanaticks? Is it not a miserable thing, that those that are honest and peaceable Men, should be slack and negligent of appearing at Elections, when to be sure the turbulent and seditious shall be industrious and eager? I think we ought to remember, that as our ill choice hath heretofore drawn so great sins and vengeances on our heads, so our more faithful and careful Elections, are the only means to secure and perpetuate our peace and prosperity, and to keep us from such sins, from such shames, and from such miseries; which shall for ever I hope be both the Prayer and serious endeavour of my considerate Reader, and my self. More than this, we cannot wish; and less than this, our affection to our Native Countrey cannot exact at our hands.*

SAD

SAD MEMORIALS OF THE *ROYAL MARTYR*, &c.

Act. ij. the xxxvij. and part of the xxxviij. Verſ.

Now when they heard this, they were pricked in their hearts, and ſaid unto Peter, *and to the reſt of the Apoſtles, Men and Brethren, What ſhall we do?*

Then Peter *ſaid unto them, Repent.*———

IT hath been often my extream wonder to conſider the different effects of the Apoſtles preaching to the firſt Chriſtians, and of our preaching to the laſt Chriſtians; the eaſineſs and ſerioufneſs of their repentance, and the difficulty and

and perfunctorineſs of ours; how eaſily their eyes melted into Tears, and how much more readily our hearts turn into Rocks: and yet all this while, there are the ſame crying ſins; the ſame glorious Goſpel; the ſame light within us, our reaſon and conſcience; and the ſame impulſe from without, the Holy Spirit of God; Religion hath ſtill the ſame Embaſſy and Miniſtration; the World hath the ſame needs; Vice and Sin hath the ſame baſeneſs; the Rule hath the ſame perfection; and the Holy Ghoſt hath the ſame efficacy. But I conceive the reaſon of the ſo great difference ariſeth principally from theſe two things. 1. *From the different temper of the hearers then, and now.* 2dly. *From the different way of working, preaching, and miniſtration then, and now.* As for the temper of the Primitive hearers, this is certain, They were more ſimple, ſerious, and ſincere; Religion to them was a thing in earneſt; the intereſt of their Souls, and eternal ſalvation or everlaſting Death, was that which their hearts had a moſt awful regard to; and you meet not the ſowreſt knot, the moſt neglectful unbeliever among them, but when theſe things were urged, his heart was ſmitten with conſternation and amazement; From which, neither glory, nor riches, nor throne, nor honour, nor tribunal could ever ſhelter him. *St.* Peter's preaching, wounds the *Jews*; and at *St.* Paul's (a) *preaching*, Felix *trembled*. As for the heartineſs and ſincerity in the Converts, two things there are that put it out of all queſtion; the firſt is, (b) *The devoting*

(a) Act. 2. 25.

(b) Act. 4. 32.

devoting of their whole Estates to the service of the Church and Religion; and the other is, Their free and penitent (c) *confession of their sins.* And without all controverlie, He that forsakes this Worlds good, that gives up his Estate for Religion, and the Kingdom of God's sake; and that confesseth his faults with tears in his Eyes; is in earnest. On the contrary, the Hypocrisie of our Religion is made as conspicuous, in that we are so far from parting with any thing to religious, or charitable uses, that we pant after the Estates that are so given by others, and are so far from being ashamed of profaneness and impiety, that we (d) *boast and proclaim our sin* as *Sodom*, and make our (e) *glory of that which is indeed our shame.* The second difference, the different way of preaching, and ministration between them and us, is as visible and conspicuous. We want that heroical Spirit, and courage in the cause of God, that plainness, and zeal in our Ministration, that they always used; they called *incest Incest*, and *murder Murder* without mincing of crimes; they most sharply reproved where the sins were great; their hearts were above all base despondencies; they neither feared the frowns of Greatness, nor the tumults of the Multitude, but spake out with all severity; they were not so weak to imagine that the most head-strong Beast was to be best managed with the loosest Rain; No, they pleaded the cause of God with rigour and sharpness, as we may see in St. *Stephen's* discourse with the *Jews*:

(c) cap. 19. 18.

(d) Esa 3. 9.

(e) Phil. 3. 19.

Act. 7. 51, 52. *O ye ſtiff-necked and uncircumciſed in Heart, and in Ears, ye do always reſiſt the Holy Ghoſt; As your Fathers did, ſo do ye; Which of the Prophets have not your Fathers perſecuted? and they have ſlain them which ſhewed before, of the coming of the juſt One, of whom ye have been now the betrayers and murderers.* They feared not life, they could not debaſe themſelves to ſoothing and flattery, becauſe Fawning became Doggs, better than Shepheards. On the contrary, we deal with ſmooth Hands, and oily Tongues; we reprove with Figurative weapons; we uſe Metaphorical conviction only, and then our hearers think that they have nothing to anſwer for, but metaphorical ſins, and why ſhould it then be thought ſtrange, that we ſhould work nothing in them, but a metaphorical repentance. We imagine we have well performed our duty, when we have done it neatly, and conceive ſin is duly chaſtiſed, when our hearers think that we do not mean them. Believe me, Brethren; I have too much affection for my people, and particularly for this Aſſembly, to deal ſo treacherouſly with you, but am reſolved, that I ſhall then have beſt performed the office of this Day, when I ſhall have left this glorious Martyr's Memory in your minds, as a Miracle of Men, as a Mirrour of Princes, and convinced you that *Charls* his Blood was enough to ſink a Kingdom, and the leaſt drop of it to damn this whole City. 'Tis the repentance of the guilty I ſeek, and if any Man be diſcontented at this, I have but

but little cauſe to be troubled at it. If I can pronounce peace to my ſelf. *Liberavi animam meam. I have freed mine own ſoul.* Ezek. 3 19.

The Apoſtle's Charge on his Auditory, is couched in the 22. and 23. Verſes of this Chap. *Ye Men of Iſrael, hear theſe words, JESUS of Nazareth, a Man approved of God amongſt you by Miracles, Signs, and Wonders, which God did by him in the middeſt of you, as ye your ſelves alſo know, Him have ye taken, and by wicked hands have crucified and ſlain.* I will but a very-little vary the words, and lay the very ſame Charge on the greateſt part of this Aſſembly. *Ye Men of this City, hear theſe words; CHARLS the Firſt, King of England, a Man approved of God amongſt you, by a juſt and righteous Title unto theſe Kingdoms, by a Princely clemency, by an incomparable piety, by a moſt innocent and a vertuous life; by a flouriſhing eſtate which God wrought by him in the middeſt of you, as ye your ſelves alſo know; Him have ye by rebellious and treacherous hands delivered and taken, and in a moſt barbarous and cruel manner murdered and ſlain.* The leaſt that can be ſaid of this Wickedneſs, is this, that it is a publick and a National Sin, and cannot be expiated, but by a publick and a National Repentance; And this the ſervice of this Day confeſſeth, *where we deprecate this Blood from our ſelves and poſterities for ever.* But becauſe you will never be able to proportion your grief as you ought, till you have a full ſight of your guilt. I ſhall endeavour to

make you more ſenſible of that, by paralleling the Sin that is before us, of Murdering King *Charles*, with this Hiſtory of the *Jews* murdering of *Chriſt*: Nor do I find in the whole Scripture any Caſe ſo neer alike as this. We read indeed in ſome places of great Calamities, and in ſome too of calamitous Deaths, that have fallen on many eminent Perſons; and of ſome that have dyed for Righteouſneſs ſake, as (g) *John the Baptiſt*, by *Decollation for reproving Herod*, but he was a Prophet, not a Prince; (h) St. *Stephen ſtoned to Death*, but he was a Diſciple, not a King; *Saul was a King*, and he dyed by the Sword, but he neither lived a good life, nor dyed by the hands of others; *David was a King*, and yet *a man of great Sorrows*, a Type of Chriſt Himſelf; and yet, although he was a *Confeſſor*, he was no *Martyr*, but dyed in his Bed. But now, The Murder of King *Charls* is like the Murder of our Lord *Jeſus Chriſt*: in ſeveral Relations and reſpects; only let it be remembred that Chriſt was a ſpiritual Saviour too, and, ſo, far beyond all Earthly Princes: becauſe (i) *he was the Son of God, as well as the Son of Man*; However, if we ſhall ſee that this horrible wickedneſs, is much of the ſame nature, with the murder of theſe execrable *Jews*, you'l have the ſame reaſon to be wounded in your ſouls, and to conſult your ſafety, as theſe in my Text did; *When they heard this, they were pricked to their hearts, and ſaid unto Peter, and to the reſt of the Apoſtles; Men and Brethren, What ſhall*

(g) Mat. 14. 10.

(h) Act. 7. 59.

(i) Mat. 14. 33.

ſhall we do? Now the Caſes are, though not equal, yet alike; in theſe *two generals.* 1. *In the quality and condition of the Perſons that ſuffered*; The Servant was like the Maſter, King *Charles* like *Jeſus Chriſt our Lord*, as far as by the Divinity and God-head of our Saviour, who had the Spirit without meaſure, and by the frailty of a meer Man there could be a likeneſs. 2. *There is a great deal of likeneſs in the guilt that the* Engliſh *have contracted by this Murder, and the* Jews *by the Murder of Jeſus Chriſt.*

1. As for the *Firſt:* the likeneſs between the Perſons, it conſiſteth in theſe particulars; 1. *In their Birth-rights.* 2. *In their Unction or anointing.* 3. *In the Innocency of their lives in ſome proportion.* 4. *In their Patient Deaths.* 5. *In the Indignities that they ſuffered.* 6. *In the likeneſs of the Cauſe*; for it was in Both, the cauſe of *Religion*, and for *Righteouſneſs*-ſake.

1. *Firſt*, for their Birth-rights, they were Both, *ad Sceptra nati*, both born to Kingdoms; *Chriſt* to the *Kingdom of Judea*, as appears by his *Genealogy*, *Mat.* 1. ſpringing in a direct Line from the Loins of *David*; and although he did not exerciſe a temporal juriſdiction, becauſe (k) *the Scepter was departed from Judah*, and in the hands of *Herod, when Shiloh came*; yet a greater, a ſpiritual Kingdom he exerciſed. *Charles* alſo, deſcended from an ancient Race of *Britiſh Kings* that were the rightful Governors of theſe Countreys. Nay, it is very obſervable, that their Deſcent, in reſpect of the diſtance from their origi-

(k) Gen 49.10

nals, was very much alike; from *David* that setled and eſtabliſhed the *Kingdom* of *Iſrael* to *Chriſt*, were juſt *Twenty-Seven* of the Royal Line, and from *Edward the Confeſſor*, that enfranchiſed and ſetled this *Kingdom*, *Charls* I. was *the Twenty ſeventh Monarch*. 2. Both were inaugurated by unction or anointing, the one by the outward Oile of Conſecration; the other with the inward *anointing of the Holy Ghoſt*. and becauſe of this anointing the *Scripture* calleth *Chriſt*'s Name on all that are anointed. (l) *Ne tangas Chriſtos meos, Touch not my Chriſts, and do my Prophets no harm*; Both were anointed, but *Chriſt* hath in this the Prerogative above all Earthly Princes, that (m) *He was anointed with the Oyl of gladneſs above his fellows*. 3. Alike they were, though not equal in Innocency, and a vertuous Life. This *Martyr* went cloſe after the *Foot-ſteps of Jeſus Chriſt*, although he could not overtake him; (n) *He preſſed toward the Mark of the high Prize of God*. *Chriſt* indeed was Innocency it ſelf, and as righteous as the Law; This righteous Man was as innocent as was compatible with mortality and common frailty. In all his Relations, he was a moſt eminent example; to his *Children*, the moſt *tender Father* in the World; to his *Queen*, the moſt conſtant and *faithful Husband*, in the Earth; to his *Servants*, the moſt *obliging Lord*; to the *Church*, *a moſt bleſſed and zealous Patron*; to his *People*, *Pater-Patriæ*, *a Father of his Countrey*. He was ſo far from *Tyranny*, that he could not

(l) Pſ. 105. 15.

(m) Heb. 1. 9.

(n) Phil. 3. 14.

not entertain *jealouſie*; ſo far from *ſeverity and harſhneſs*, that *he could not think ill of his ſubjects*, when they dealt never ſo baſely with him; of ſuch *clemency* and *pitty*, that he was ſo far from *puniſhing* thoſe that *hated him*, that he moſt commonly took them into places of particular favour and truſt, and ſo hoped that his kindneſs and Princely favours ſhould do on them, what other Princes do by ſeverity and puniſhment. But the returns of that ungracious People, hath taught the World this *Maxim* of *Government*, that, *Pardon of offenders before their repentance, is but an ill guard to a Prince's Perſon.* *To God*, he was a moſt devout and ſincere *votary*, a Perſon of an admirable *zeal* and *delight in Religion*; to *Men*, a moſt exact pattern of *Juſtice* and *Equity*. A Prince he was, ſo extraordinary enricht with grace, that temptations ſeemed to aſſault him, to no end but to be defeated: Though he had but three *Kingdoms*, he deſerved *four Crowns*; but the moſt ſplendid of all, for his abſolute Empire over himſelf: for, *ſelf-denyal* which is the task of all other Men, and the moſt harſh Diſcipline in the School of Chriſt, ſeemed to him but *recreation*: He was Snow in the midd'ſt of Flames, and Fire in a Maſs of Ice; He was ſober in the middeſt of *Youth*, when all others are *looſe* and *wild*; *Spotleſs* in deſpight of *Sanguin*; he was *humble* in the *glories* of a *Court*, which uſually make others giddy and vain; *abſtinent* in the middeſt of *Feaſts* where *Luxuries* have their dominion,

chaſt

chaſt in his very *embraces*: He reconciled the *honour of the Croſs*, to the *ſplendor* of *Crowns*; the *Grandeur* of *Purples* to the *ſeverity of Jeſus*, the *glories* of *Kings*, and the *mortification* of a Chriſtian together; and continued a *zealous proteſtant* in the *Court of Spain* it ſelf. 4. He imitated *Jeſus Chriſt* in the patience of his death: That he could ſo diſcernably fore-ſee his approaching Fate, did evince him a Perſon of no narrow or common apprehenſion; they are his own words; (o) *I know that there are but few ſteps between the Priſons and Graves of Princes.* Yet even then, (p) *With what patience did he poſſeſs his Soul?* With what a great temper and calmneſs of Spirit did he fit himſelf for his end? To which, when by ſad ſtages he ſtill drew neerer, and neerer; by ſerious and frequent Prayers, and by eating the Paſſe-over, by communicating the Lord's Supper in imitation of *Chriſt* his great Pattern, he diſpoſed himſelf to his end; and when it came, drank the Cup without murmuring or repining: He forgave all; prayed for his Enemies; kiſſed the rod, and (q) *as a ſheep before the Shearers, he opened not his mouth*, or if he opened his Lips, it was like the opening of the Gates of the Temple, nothing but odors and perfume, nothing but Light and Love, nothing but holy and Chriſtian counſels and bleſſings came from thence. 5. Alike they were in the barbarous indignities that were offered to them; they both, ſuffered the ſcoffs and taunts of wicked Men; both, (r) *endured the contradiction of ſinners*;

(o) Εικὼν Βασ. Medit. 28.

(p) Luk 21.19.

(q) Eſa. 53.7.

(r) Heb. 12. 3.

ners; *Chriſt* from his own *Creatures*, and *Charles* from his own *Subjects*; *Chriſt Jeſus* ſuffered by the *inſolence* of the *Jews*, and *Charles* by the *inſolence* of the *Engliſh*; *Chriſt* was charged as a *Traytor to the State*, and ſo was *Charles* too, even by thoſe very Men, who if they had had no other crime, were themſelves *Traytors* in the higheſt degree for that very Fact; *Chriſt* had obliged His Perſecutors, and *Charles* had obliged his: and yet, *Chriſt* was put to Death on a pretence of (s) *ſaving the Nation*, to whom His Blood became an *utter ruine*; and on the ſame *pretence*, was *Charles murdered* too; *Sed Deus avertat omen.* 6. They were alike in the cauſe of their Death, both for Religion and for righteouſneſs ſake. *Chriſt* dyed to *found* and to *ſave* his *Church*, *Charles*, becauſe he would not *betray* it; *Chriſt* to *ſave* all the World from *Eternal ſlavery*, *Charles* to deliver the *Kingdoms* from *illegal Tyranny*; one from the dominion of the *Devil*, and the other from the power of *deviliſh Men*: And it is certain, if he would have yielded to the *ſubverſion* of the *Laws*, the *ruine* of his *Subjects*, and the overthrow of the *Church*, he needed not to have *dyed*: On theſe tearms, (t) *He would not accept deliverance, nor was the World worthy of him.*

(s) Jo. 18. 14.

(t) Heb. 11. 35, 38.

2. Again *ſecondly*: The ways by which the Men of this Kingdom, have contracted the guilt of the blood of this pious Prince, are much of the ſame nature, and manner, with thoſe ways by which the *Jews* have contracted the guilt of the

blood of *Jesus Christ*; which will be very discernable, if we inquire, what the Guilt of the *Jews* was.

1. *Some Jews contracted the guilt, by direct persecuting, apprehending, condemning, sentencing, and executing of Christ.*

2. *Some contracted the guilt of his Blood, by prosecuting of him, and soliciting his Death.*

3. *Some by consenting to it, and delighting in it.*

4. *All of them by two ways.* 1. *By not hindering of it as much as they were able.* 2. *By being lyable to the Acts and Consultations of their Representatives and Proxies in those great Counsels.*

1. Some by direct persecution, apprehension, condemnation, sentence, and execution. Thus were the *High-Priest*, and *Sanhedrim*, guilty, when they combined against him, *Mat.* 26. 3. *The chief Priests, and the Rulers, and the Elders of the People conspired against him, to take him by subtilty, and to kill him.* They resolved to put him to Death, before they apprehended him; But because they would *delude* the *vulgar*, and not be thought to do any thing *unjustly*, after *Caiaphas* had examined him, he calls for the *suffrages* of the *Council*, vers. 66. *What think ye? And they said, He is guilty of Death.* Thus these were guilty of his blood by *condemning* of him; *Judas* by *betraying* him; *Pilate* was guilty by *sentencing* of him; and others guilty by *executing* of him.

2. Some

2. Some became guilty of Christ's blood by *soliciting* of his death, when (u) *Pontius Pilate* asked the Multitude, what he should do with *Jesus*, their answer was, *Let Him be crucified, let Him be crucified*; And when he (according to that ceremony usual in the Law) *had washed his hands*, thereby (as he thought) acquitting his conscience; they take all the *guilt* of it on *themselves* and their *posterities*; (x) *Let his blood be upon us, and our children for ever.*

(u) Mat. 27. 22, 22.

(x) Vers. 25.

3. Some became guilty of the blood of Christ by *consenting* to it, and that either, *à priori*, or *à posteriori*: Either 1. before the fact, by approving the proceedings, by being pleased with the sentence, or execution; As (a) St. *Paul* became guilty of the murder of St. *Stephen by holding the Garments of those that stoned him.* 2. Some became guilty of his death, *ex post facto*, by taking content in the thing done; by being enemies to the good way that he preached and dyed to build up. *Saul* was a Persecuter of him after his death, because he was about to apprehend the *Apostles*, and hinder his word. *Saul, Saul, why persecutest thou me? Act.* 9. 4.

(a) Acts 22. 20.

4. All the *Jews* were guilty of this Murder by these two ways. 1. *Because they did not* * *hinder this horrible Murder as much as they were able.* Justice and righteousness doth exact, that according to our power, *we defend the innocent, and plead the cause of the oppressed*, whereas they tamely connived at the burden of that im-

* *Voluntas est causa peccati per accidens, non impediendo, vel non reprimendo cum possit.* Aq. Sum. 22. q. 15. 5.

Qui non vetat peccare cum poſſit, jubet.

pious ſentence, although he ſpake as never man ſpake, and did Miracles in their ſight, which none but *God* could do. 2*dly*. But however, *they were guilty in the very Fact and condemnation of the Sanhedrim or great Council*, becauſe it was a Council *delegated* by *themſelves*, † choſen out of their *Tribes*, *Six out of a Tribe, by the Elections and Voices of the People*. And truly, ſince thoſe *Tribes* made no more conſcience what *kind* of *Perſons* they did *elect*, it was moſt *equitable* that the *guilt* which their *repreſentatives* had contracted, ſhould fall on the whole Nation. And theſe I apprehend to be the principal cauſes and reaſons, why, when the *Apoſtle* chargeth *Chriſt's murder* ſo directly, ſo determinately on the *Jews*, the whole Multitude of the *Jews* promiſcuouſly: there is not any that openeth his Mouth againſt it; there is not one Perſon that doth at all object; there is no Man that doth deny, or that doth attempt ſo much as to excuſe, or extenuate the Fact; but they acknowledge it to be a great and a fearful truth; the remembrance of it is bitter unto them; and they conſult their ſafety, and the expiation of it, *When they heard this, they were pricked to their hearts, and ſaid unto* Peter, *and to the reſt of the Apoſtles, Men and Brethren, What ſhall we do?*

† *Franc. Jun. Analytic. expoſ. Num.* 12.

Truly the ſame ſeveral ways, and many more are the *Engliſh* guilty of the *Blood* of this *Incomparable Prince*.

1. Some, By direct and point-blank-fighting againſt

againſt him, to conquer him, to kill him, to impriſon, to implead, condemn, ſentence, and execute him; and thus were all thoſe guilty of his blood, that ever lifted up their hands or tongues againſt him; thus was every Man guilty, that ever drew a Sword in that cauſe or quarrel againſt him; the queſtion of the Prophet *David* is impoſſible to be eluded. (b) *Can any Man lift up his hand againſt the Lords anointed, and be guiltleſs?* that is, No Man can ever lift up his hand againſt the Lord's anointed, and be guiltleſs. And therefore ſuch have no way to reconcile themſelves to God for it, but by a real and perpetual Sorrow, and Repentance, as long as they live, and by the ſatisfaction of *Chriſt's* blood; But eſpecially thoſe bloody and barbarous *Regicides* that ſate as *Co-Aſſeſſors* at his *condemnation*, or as *Aſſiſtants* at his *Execution*. (b) 1 Sam. 26 9

2. Some contracted the guilt of his blood by *ſoliciting* his death, and thus did the blind and ignorant Rabble, by the *inſtigation* of the *principal Rebels* and *Incendiaries*, *petition* and *clamour* for his *blood*, under the ſpecious Name of *Juſtice*.

3. Some of you were guilty by *conſenting* to this horrible Fact, and that either *à priori*, while your thoughts took any pleaſure in the practice of this execrable deed, whatever temptations you had to deſire it. And ſome of you, *ex poſtfacto*, when you took any ſatisfaction in the thing done; while you *apoſtatized* from your

own *reaſon* and *principles*, and *aſſociated* your ſelves to thoſe *Regicides*, while you became *voluntary aſſiſtants* to *execute* their *commands*, or any way inſtrumental to help them defend that intereſt that they had graſped unto themſelves, by the *Murder* of this *Holy Man* out of any baſe *Fears*, or greedy *Hopes*.

4. All were guilty of this blood, that did not, as much as they could, hinder the effuſion of it, while they looked on it with an indifferent eye; while they ſate ſtill at their eaſe, without endeavouring to prevent, or reverſe that curſed ſentence. For I muſt tell you, that that *Maxim* of *Self-preſervation*, when the *life* of our *Prince* is at *ſtake*, is but a *meer Sophiſm*, in the *School* of *Chriſt*. He that preferrs any Member to the Head, muſt needs be very unskilful in the neceſſities of a Natural Body; and he that preferrs his own condition, before the condition of his *Prince*, is altogether an *unprofitable Member* of the *body politique*, and falls below the *faith* and *loyalty* of the very *Infidels* themſelves. And I appeal to your own experience, whether *Thoſe that are ſo much Gods to themſelves, are not Devils to all others.*

* *Peccatum contingit in aliquem Dupliciter vel in ſe quia ad alium peccati; vel in ſua cauſa.* Aq. Sum. 22æ. q. 154. 5. 0.

However, remember that the *grand Factors* in this *bloody buſineſs*, were your *Delegates*; that they did act at all, was by your Elections and choice; The *conſciences* of thoſe Men were ſuch as you did *approve* of, or elſe they would never have been choſen into that *great Councel* of the Kingdom by your *Votes*; * ſo that their *Acts* became

came *your own.* And if you had not *wilfully reſolved* to have had ſuch *counſels* and *events*; Why did you *chooſe* Perſons of ſo *deſperate* and *deſtructive Principles*; ſome of them being generally known, and ſome of them *ſtigmatized*, for *turbulent* and *factious Perſons*, Men that were *Enemies* to *peace* and *order.* Theſe were your *Patriots*; and you ſee, into what condition their *Counſels* and *Acts* brought you to. Nor is it to be wondered at. For who ever knew the *Soul* taken away, and the *Body* not ſuffer *convulſions?* So that there remains no more excuſe for you, than for the *Jews*; nor are you any more able to *deny* or *extennate* the *Fact*, than the *Jews* could *deny*, *excuſe* or *extenuate*, the *Murder* of *Chriſt.* Nay farther; even thoſe Perſons that thought that they had *defended* this *Prince*, have too much of the *guilt* and *ſtain* of his *Blood* on their Garments and *Souls*, as I ſhall make appear Anon.

In the mean time, let us conſider what this Sin of Murder is. A Crime it is of ſo heynous a nature, that if it were but caſually and accidentally committed, it was death by the *Judicial Law*, if the criminal were taken before he came to the *City of Refuge.* Num. 35. But if *wilful* and *preſumptuous*, he muſt dye, though he came thither. *Exod.* 21. 12. *Thou ſhalt take him away from mine Altar, that he may dye.* The *Altar* it ſelf ſhall not *protect* him. Nor did the guilt of Blood extend only to Perſons; But it polluted the *Land*, Num. 35. 33. Although it were

were *involuntarily ſpilt:* But, for the *wilful Murder*, no expiation admitted. *The Land mourns for ſuch, and therefore thine Eye ſhall not pitty him, that it may go well with thee, when thou ſhalt have put away from Iſrael the guilt of Innocent Blood.* Deut. 19. 11, 12, 13. The *Pſalmiſt* pronounceth an heavy ſentence on ſuch Offenders. *Pſal.* 55. 23. *The bloody and deceitful Man ſhall not live out half his Days*; or if he do live longer, better it were for him that he did not: for he doth but accumulate and heap up, as well as protract vengeance; he doth but (c) *treaſure up wrath, againſt the Day of Wrath*, and increaſe his fearful account, till that time ſurprize him, wherein the moſt righteous and impartial Judge ſhall *come in Flames of Fire to make Inquiſition for Blood.* God conſulted and took deliberation, when he made Man, *Gen.* 1. 26. *Let us make Man after our own Image, after our likeneſs*; And he takes deliberation likewiſe in ſending Judgments to deſtroy Man; as he extinguiſhed the *Canaanites* by little and little. (d) *He knows whereof we are made, he remembers that we are but duſt*; and yet he is a Lord of a moſt infinite and an abſolute power; and ſurely, it is very unreaſonable for the choiſeſt buildings to be caſt into rude hands to be demoliſhed; he is moſt skilful to pull down that raiſed the Fabrick, and to him it is moſt reaſonable to be committed. A Sin directly againſt the command of God; a command in force in all Ages, a *command*, againſt which there ſhall never

(c) Rom. 2. 5.

(d) Pſal. 103. 14.

never be a *counter-mand*. Before the *Moral Law*: *He that ſheds Man's blood, by Man ſhall his blood be ſhed*, Gen.9.6. Repeated at Mount *Sinah*. *Thou ſhalt do no Murder*, Exod.20. No Murder of any ſort, or any degree. Expounded moſt *Strictly* by *Chriſt*. Thou ſhalt do nothing that may tend to murder; (e) *Thou ſhalt not be angry without a cauſe*; Thou ſhalt be ſo far from killing *deliberately*, that thou ſhalt not do it *raſhly*; nay, thou ſhalt be ſo far from doing of it *raſhly*, that thou ſhalt not begin the leaſt *heat*, that may tend to ſo bad an end. A ſin it is, clamorous to Heaven for vengeance; ſo doth the *firſt blood* from the *Earth*, *Gen.* 4. 10. And ſo do the *Souls* from under the *Altar*, Rev.6.10. *And they cryed with a loud voice, ſaying, How long, O God, holy, and true, doſt thou not judge, and avenge our blood on them that dwell on the Earth?* But to ſum up all the evil that can be thought of, or ſpoken againſt this ſin, I ſhall need do no more, than add the *commentary* of the *beloved Diſciple*, St. *John*, on that *Command*. 1 Jo. 3. 15. *You know that no Murderer hath Eternal Life abiding in him.*

(e) Mat.5.22.

But this Wickedneſs that we now treat of, was the moſt *horrible Murder* that ever was *committed*. A raſing of *Adam's Image*, and *God's* too. A *parricide*, a killing of our Father. A *Regicide*, a Murdering of our *Prince*; a violation of all bonds of *Honour*, *Faith*, and *Allegiance*; a deſperate and wilful *Perjury*, and

breach of your *Oaths* of *Fealty*.

Obj. You'l ſay, Alas! It was far beſides mine intent, that ever ſo vile and curſed a thing as this is, ſhould have come to paſs; ſo that although I were a *caſual*, I was not an *intentional Inſtrument*; Although I was an *acceſſary*, I was far from being a *principal* in this heavy Tragedy.

Anſw. Be not miſtaken, this is no excuſe at all; For in *caſe of Treaſon*, there is no *Law* in the World that accounts any Agent an *Acceſſary* only; they are all *Principals*. Nor was ever any thing in the Earth heard of, that in every circumſtance had more of baſeneſs, than this Murder: For *firſt*, it was *leiſurely* and *deliberately plotted* and *contrived*, and ſo could not have the excuſe of *heat* or *paſſion*: It was acted againſt the moſt *known* and *publick Perſon* of the *Nation*, and ſo could not have the excuſe of *ignorance*: It was done in the moſt *open* and *impudent manner*, *in the ſight of this Sun*; and ſo could not have the ſhelter of *modeſty* and *concealment*: It was acted againſt our *King*, and our *Governor*, and ſo could not have any excuſe from *ſub ordination* or *co-ordination*; For, *The King is Supream*, 1 Pet. 2. 13. And then it will naturally follow, than none can queſtion him: Job 34. 18. *Who can ſay to a King, thou art wicked? and to Princes, ye are ungodly?* It was done upon our *Governor* and our *Maſter*: and then remember the queſtion of that Woman,

(f) *Had*

(f) *Had Zimri peace who ſlew his Maſter?* It was done out of a perfect *effront* and *contempt* of *Religion*; for *the freedom of the Goſpel* was pretended, for that, which was moſt expreſly againſt it; For you know who hath ſaid, (g) *Let every Soul be ſubject to the Higher Powers.* Nay it was done under the covert of *God's Ordinance*, and ſo *God's own honour* was *proſtituted* to countenance this *horrible Villany*; his *glory* made to *lacquey*-after the *practices* of *deſperate* and *unnatural Rebels*; So that, as the *Caſuiſts* ſay of *Inceſt*; *If it be committed without marriage it is a great ſin; but greater if under marriage, becauſe God's holy Inſtitution is made to maſk uncleanneſs*; ſo ſay I, To have *murdered* our *Prince* was a *tranſcendent* and *horrible impiety*; but, To do it under the *pretext* of *God's Ordinance*, and under the *Formalities* and *Ceremonies* of *Juſtice*, is *intollerable*; It was as much a *mockery* of *God*, as it was an *abuſe* to the *King*. Nay, the *Form* of proceeding was as contrary to all Rules of *Equity*, as *the matter of Fact* was *execrable*. It is an equitable *Maxim* in all *Laws*, * *Ne judicet pars, Let not a party be the Judge*; and yet, Who were the *Proſecutors*, but his own *Enemies*, that were *parties*, and in actual Arms againſt him? Who *witneſſes*, but thoſe very *Rebels* that were *parties* in the quarrel, and whom he attempted to have *chaſtiſed*? Who were his *Judges*, but thoſe very *parties* and *enemies* that had continued a moſt *barbarous War* againſt him?

(f) 2 Reg 9. 31.

(g) Rom. 13. 1.

* Juſtian. Inſtitut.

and when their own Villanies had put them out of all hope of Pardon, they knew not how to ſecure themſelves from the Puniſhment that they had deſerved, but by inflicting an ungodly Sentence on Him: *Though he knew how to forgive, they knew not how to truſt.*

To be ſhort, They had no colour of *wrong*; For, by the *Law*, || *The King can do no wrong.* They could not urge againſt him, as the *Jews* did againſt *Chriſt*, *That he was an enemy to Cæſar*; For here was no other *Cæſar* but himſelf. They could not believe (if he had been a Subject, and not a Prince) that their proceedings were *Legal*; For, *it was a way of Tryal*, ſtudied *after the Fact*; ſo that this moſt unheard-of Murder, was a violation of all that was *good*, *civil*, *juſt*, *equitable*, or *ſacred*; *a breach of faith*, *honour*, *law*, *equity*, and *gratitude*; a *proſtitution* of *religion*, *juſtice*, and even of *common humanity it ſelf*; So impudent, ſo fowl, ſo bloody, ſo mercileſs, and barbarous it was!

|| *Cook* on *Littleton.* Lib. 1. Fol. 19. (h) Jo. 19. 12.

And now me-thinks, *Brethren*; when any diſtreſs, when any calamity or National Judgment comes on us, our *diſquieted conſciences* ſhould immediately flie in our Faces, and put us in mind of the *condition* of this *unfortunate*, but *excellent Prince*; As the *Brethren of Joſeph* did, in their intricacies and dangers, call to mind the *cries*, and the *blood of their Brother*, Gen. 42. 21, 22. For, when that fearful *Famine* fell upon them, ſo that they were forced into *Ægypt* to keep

keep themſelves and their Families from periſhing, and, inſtead of finding *proviſion* and *relief*, were all like to be put into *Priſon*; they preſently apprehended this to be, *Nemeſis à tergo, Vengeance purſuing them at the heels*; and had inſtantly theſe ſad reflections on their own hearts. *They ſaid one to another, Verily we are guilty concerning our Brother, in that we ſaw the anguiſh of his Soul, and when he beſought us, we would not hear him, therefore is this diſtreſs come upon us; And Reuben anſwered and ſaid, Spake I not unto you, ſaying, Do not this ſin againſt the Child? and ye would not hear, therefore alſo behold his blood is required.* So had it been moſt reaſonable for you in any of thoſe *National Judgments* that have of late Years worn out the *ſtrength* and *glory* of this Nation, to have caſt your Eyes on this *Bloody Fact*. When that fearful and devouring Plague caſt down all before it; How moſt juſt had it been for you to have accuſed your ſelves, and ſaid, *We are verily guilty concerning that moſt pious Prince, in that we ſaw the moſt barbarous indignities, and the baſe uſages that were offered unto him, and we either aſſiſted in the Tragedy, or ſtirred not to prevent it.* When that Foreign *War* ſo much baffled and defeated the Force of this Kingdom; How natural had the Inference been? *Now is the Blood of CHARLES required of us, and therefore doth vengeance purſue us.* Or when that fearful *Fire* had waſted and conſu-

med the *Capital City*, and made it a confuſed Heap of Rubbiſh and Stones; How proper had it been for us, and them, to have ſaid, *Was not the Anointed of the Lord taken in our ſnares? and how juſt is it, that when we made no conſcience to extinguiſh* * *the light of Iſrael, we our ſelves ſhould be extinguiſhed.* And the *Meſſengers of the Lord*, from this place (as they have done heretofore) have juſt reaſon to urge againſt you, as *Reuben* did; *Spake we not unto you, ſaying, Do not this ſin againſt the Lord's Anointed, and againſt this pious Father of this Church and Kingdom: but ye would not hear; therefore behold his Blood is required of you.*

* 2Sam. 21. 17.

But becauſe there is in Men different *degrees* of *guilt*, according, as ſome have been *inſtrumental* and *Active* in this *Murder*; as ſome have been *conſenting* to it; as ſome have been *neutral*, *cold*, and *aſleep*; when it might have been *prevented:* I had need accordingly to apply my ſelf ſeverally unto them; and I ſhall hope that God's Holy Spirit will ſo inforce it on all your conſciences, that no Man may depart hence without a *wounded* and a *ſad heart*, no *Face* without *paleneſs*, no *Eye* without a *tear*, which is moſt proper and ſuitable to the *Solemnity* of this *black* and *ſad Day*.

But *firſt*, For thoſe that rebelliouſly *unſheathed the Sword*, pretending to plead the *cauſe of God*, againſt *GOD's Vice-Roy*; Let me perſwade you to think ſeriouſly with your ſelves,

Who

Who thoſe are, to whom God hath *ſhared* his *Name*, where he gives this *character* of them, *I have ſaid ye are Gods, and all of you Children of the moſt higheſt*, Pſal. 82. 6. And withall, do but imagine with your ſelves, what kind of Perſons thoſe are, that the *Apoſtle* deſcribes, *Jude* Verſ. 8. 11. *that deſpiſe dominion, that ſpeak evil of dignities, that walk in the way of Cain*, the firſt Murderer; *and periſh in the gain-ſaying of Corah*, the moſt obſtinate Rebel in the World; and bewail your condition. O remember how many ſad *Widdows curſes*, how many *Orphans tears* your *Swords* have drawn on your *Heads*, and how many *ruined Families groans* attended your *ſucceſſes*. Remember the *Blood* of your *Fellow-ſubjects*, that were *Defenders* of the *Laws*, and ſo more righteous than your ſelves, (i) *That, you put on the Girdles that were on your Loins, and into the Shoos that were on your Feet*; and be ſure of this, (k) *That the Gold and the Silver that you have gathered, by ſuch violence, and deſperate courſes, ſhall contract a ruſt, and canker, that ſhall be a witneſs againſt you, and ſhall eat out your Fleſh, as it were Fire; you have heaped treaſure together for the laſt Days, and that which you have gathered doth cry, and hath entered into the Ears of the Lord of Sabbaoth*; and (l) *to fill up the meaſure of your ſins always, you have at laſt mercileſly and cruelly cut off the Lord's Anointed, of whom we ſaid, Under his ſhadow ſhall we rejoyce.* Suppoſe

(i) 1 Reg. 2. 5.

(k) Iam. 5. 2, 3, 4.

(l) Mat. 23 32.

poſe you ſhould now hear the dreadful Alarum of that laſt *Trumpet*, and that fearful *Voice* of the *Arch-Angel*; *Ariſe ye dead and come to Judgment:* Suppoſe you ſhould now ſee this *glorious* and *beatified Prince* coming amidſt the *Army of Martyrs*, with his *Lord Chriſt* to Judge the World; and that he ſhould ſhew unto you his *Blood*, that you regardleſly ſpilt, *like Water on the ground:* What have you to plead for your ſelves before the righteous Judge? *The Act of Indemnity?* Alas, that is a very poor means to waſh away the ſtains of Blood; there is great difference betwixt *Reaſon of State*, and the proceedings of the *Supream Judge*; that which can quiet a *Kingdom*, is far enough from *calming* and quieting your *Conſciences*; It can be nothing but your *ſtrict* and *unfeigned Repentance*, that can gain you the pardon of this Sin. But I tremble to think how far, generally, this kind of Sinners are from this grace, which only can expiate their Guilt; it grieves me to remember how few there are, that when they have once come to this impudent heighth, *have ever been renewed again by repentance.* Which is very evident, if you'l call to mind theſe *two remarkable things.* The *firſt* is this: How many have we known that have been reputed *enemies*, and *perſecuted*, and *undone* for *preaching* this *Doctrine* of *Repentance* to them? So far from repenting of their Wickedneſs, that they were ready to Murder any Perſon *that ſhould tell them*

the

the truth. The ſecond is this: How few were there of the Members of that *Abaddon*, that when they came to *publick infamous ends* for this *Murder*, that ever repented them of this deed. So that we may conclude, that *Rebellion is indeed as the ſin of Witchcraft*; (m) as *impudent*, and as *unnatural*; as hateful to *God*, and as far from *Repentance*; and truly we may then expect a great number of *penitent Witches*, when we hear of *penitent Regicides.* But the *Spirit* of *God* can do the *Miracles* that we *cannot think*, and therefore to him we commit this great work. *Do thou, O God, break the Rocks of their hearts, and make them truly ſenſible, how difficult it is to obtain the pardon of ſo great a Sin.*

(m) 1 Sam. 15. 23.

As for you that have *conſented* before, or afterwards to this *bloody Fact*, Deal faithfully with your own Souls; make not leſs of it, than indeed it is; (n) *Judge your ſelves, and ye ſhall not be judged, condemn your ſelves, and ye ſhall not be condemned*; make your peace with God before (o) *the evil Day comes*; Leave not this *Guilt* on your *Houſes*, nor this *Pollution*, *like the Leproſie of Gehazi*, on your Poſterities for ever; Do you *lament* and *deplore* the *deed*, and teach your Children to *abominate* the *practice*; make them to underſtand the *nature*, and the *experienced conſequents* of *Rebellion*; And let us all *bewail* this *Murder*, and ſupplicate God's pardon for it. (p) *Gather the People, ſanctifie the Congregation*; *Aſſemble the Elders, gather*

(n) 1 Cor. 11. 31.

(o) Amos 6. 3.

(p) Joel 2. 15, 16, 17.

the Children, and those that suck the Breasts, let the Bridegroom go out of his Chamber, and the Bride out of her Closet; Let the Priests, the Ministers of the Lord weep between the Porch and the Altar, and let them say, Spare thy People O Lord, and give not thine Heritage to reproach; Wherefore should they say among the Heathen, where is now their God? As for you that were *Neuters*, take shame to your Faces, that you could sit *quiet Spectators* of this *Bloody Tragedy*, and never lift up your hands to divert the blow. (q) 2 Sam 11. 11. It was the brave Spirit of *Uriah in* (q) *Samuel: The Ark, and Israel abide in Tents, and my Lord Joab, and the Servants of my Lord are incamped in the open Fields, Shall I then go into mine House to eat, and to drink, and to lye with my Wife? as thou liveſt, and as thy Soul liveth, I will not do this thing.* Do you think that this was done like the *Children* of *the true old valiant Britains*, to let your *courage*, and *honour*, *like neglected Swords rust in your Cells*, and let the *Enemy destroy* your *Father* and your *Prince*? And what *gained* you by this *indifferency*? you were afterwards severely *chastised* for your *sleep*; and *experience*, hath now taught you, that in *insolent Rebellions*, there is as little *security* for the *Neuter*, as for him that is the most *vigorous Defender of the Laws*; and whatsoever his *fate* is, be sure none will take *pity* on any such.

But seeing *that Repentance* is very defective in those, where past evils give not counsel of future care, and conscience, since nothing can *redeem*

deem our *credit* in that which is *past*, but our *prudence* and better *management* in the *time to come:* Give me leave to advise all *true* and *loyal English-men*, as one that shall in some measure share in your Prosperity, or in your Smart, to follow those things that tend to the *quiet* of your own *hearts*, and that make for the *peace*, and *glory of God's Church* amongst us, and the *happiness* of our *dear* and *Native-Countrey*. And now you see the *Rock*, where you have once already *suffered Shipwrack*, be sure to avoid it. Particularly, take care *that you become not guilty of* (r) *other Mens sins*, by putting Persons of *dangerous Principles* in a *capacity* of doing *publick mischief*. *Remember the Blood of CHARLS the First*, and whose *Delegates* they were that brought his *Blood on all your Heads*. Know that at the last Day, when *God* shall Judge all the deeds of Men, all your *priviledges*, and your *capacities*, and *elections* must be accounted for; and therefore see that you use *unbyassed*, and *cleer Consciences* in giving *your Suffrages*, to those that are to have hand in the *Legislative Councels* of this *great Kingdom*. Let there be no (s) *Shimei's to speak evil of Rulers*; no (t) cursed *Cham's to pry into their Fathers nakedness*; no *mutinous*, *sullen*, and *unpeaceable spirits*; Let there be no Men of *insolent* and *ambitious tempers*; Let there be none that are *greedy* of *innovations*; None that have an *itch* after *ways unknown to the Laws*, under which *your Fathers have for many Years flourished*;

(r) *As the Apostle adviseth others in a case not much unlike*, 1 Tim. 5. 22. *Et ubi eadem ratio, idem jus.*

(s) 2 Sam. 16. 7, 8.

(t) Gen 9. 22.

(u) 1 Pet. 2. 17 Let them be *true old zealous Proteſtants*, that (u) love their *neighbours*, that *fear God, and honor*
(x) Exo. 20. 12 *the King.* Then (x) *You may live long in the Land, which the Lord your GOD hath given*
(y) Pſ. 112. 17 *you*, (y) *to ſee your Childrens Children, and peace upon Iſrael.*

But by the way, ſee that you all perfectly underſtand the *poyſon* and *miſchief* of that one *Antichriſtian practice*, of *Dethroning Princes*, and
(a) 2 Theſ. 2. 4. (a) *of Mens exalting themſelves above all that is called God*; and let this never be forgotten, that whether this be practiſed by the *Tyranny and Pride of One*, or *Many*; whether by the *Uſurpation* of the *Pope*, or by the *Madneſs* of *Sectaries*; 'tis juſtifiable in both alike; that is, it is in either, a *Character* of *Antichriſt*, and a *Doctrine of Devils.*

But to conclude, becauſe it is utterly unfit, that in a thing of this ſerious, and *lamentable nature* and *importance*, I ſhould deal *partially*, and forbear any Perſons, that by any means, lye under the *Guilt* of this *Crying Blood*, and eſpecially, now my promiſe hath obliged me to ſpare none; I muſt be bold to affirm that which yet is a very ſad thing to relate, that too many of thoſe, that have caſt the whole charge of the *Guilt* of this *Blood* on the Perſons of *others*, are *themſelves* in a great meaſure *Guilty* of the *Blood* of this *bleſſed Prince.* Many there were that gained themſelves a *name* and *honor* by adhearing to his Cauſe, that were the greateſt Inſtruments and means of the *miſcarriage* and *unſucceſsfulneſs*

neſs of it. And alas, how many were there that had nothing *good* in them, but the *empty character* of *Loyalty*, and under that *skreen* did more *miſchief* than the moſt *incorrigible* and *furious Rebels* of the whole *Kingdom*? Nay, it was impoſſible, that ever the enemy could have ſtudied ſo many *advantages*, as you your ſelves gave them; ſome by *Treachery* and *Falſhood*; ſome by *Cowardice*; ſome by *ambitious Mutinies*; and ſome by the moſt *unheard of Debauches* in the whole World; ſo that they eſtranged the *hearts* of the *People* from that moſt *pious Prince*; they made the ignorant think that the *Maſter* could never be *Righteous*, that had ſuch *diſſolute* and *profligate* Servants; that that Cauſe could never be of *God*, whoſe *Defenders carried themſelves like Devils*. They drank the *blood* of the *poor Souldiers* whileſt they *ſpent* their *Pay*, and brake the *Nerves* and *Sinews of the War*, when they *ſpent* it on their *Luſts*. It was therefore your *wickedneſs* too, that brought *CHARLES* to the *Block*, and left Him *naked* and *expoſed* to the *force of his Enemies*. Nay, to this Day, many of you, becauſe you have not the *compenſations* that you expected, have almoſt caſt off all *ſenſe of Religion*, and grown *indifferent* and *cold* in the ſervice of *God*, and in Reverence to that *Church*, which formerly was your *common boaſt*. But my advice muſt be the ſame to theſe, as to the former, and as the *Apoſtles* counſel was to the *Jews*: *Repent of your wickedneſs, that your ſins may be blotted out*; caſt not all the dirt of

this great *Guilt* on *others* wholly, but take up *your own Load*, and *redeem* your *credit* by new and pious lives; and let it not hereafter be ſaid, that there is one of *CHARLES his Souldiers*, but is an *Imitator of CHARLES his Virtues*, and a *ſtedfaſt Diſciple to CHARLES his Religion*. Remember that the *Blood* of this *moſt excellent Prince* hath given a moſt *ample teſtimony* to the *Proteſtant Cauſe*, and that this *inference* is moſt *natural* and *undenyable*; *That if CHARLES be a true Martyr, the Church of England is the trueſt Church*. And, now let us all, without divided and diſ-united hearts, caſt our ſelves low before *GOD's Mercy Seat*, and Implore his Pardon for this Great and National Sin, and ſay:

Deliver Us from Blood-guiltineſs, O God, the God of our Salvation, and our Tongue ſhall ſing aloud of thy Righteouſneſs. Remember not Lord *our Offences, nor the Offences of our Fore-fathers, neither take thou Vengeance of our Sins; Spare Us good* Lord, *ſpare thy People, whom thou haſt redeemed with thy moſt pretious Blood, and be not angry with Us for ever. Let the Blood of Jeſus out-cry the Blood of Charles; the Blood of thine innocent Son, expiate the Blood of thy righteous Servant; Make our hearts truly ſenſible of the Guilt of this great Wickedneſs, and reconcile us to thee, whom we have moſt highly provoked; that the Army of Saints, may equal the Army of Martyrs; that our ſinful Nation may no more feel*

feel the Scourges of thine heavy Hand; that our Conſciences may be healed, our Tranſgreſſions pardoned in this life, that we may obtain alſo the Manſions and Felicity of true Penitents in the life to come; To which, God's Grace and Infinite Mercy and Pardon bring us all, for the Merits of his Son; to whom with the Holy Ghoſt, Three Perſons, and One God, be all Honour, and Glory, World without end.

Amen.

FINIS.

XUM